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Lucius Bolles

1810

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIV.

MARCH, 1844.

NO. 3.

American Baptist Board of Foreign Missions.

Obituary of the Reverend Lucius Bolles, D. D.,

LATE SENIOR CORRESPONDING SECRETARY.

In the brief announcement of the decease of Dr. Bolles, in the Magazine for February, it was intimated that a more extended notice of his character and services would appear in a subsequent number. It was felt to be due to his memory, and to the relation which he sustained so worthily for many years to the Board of Missions and to the missionary cause, that a permanent record of his life, and of the estimation in which he was held, be entered upon the pages of their official publication.

In fulfilling this duty of respectful and grateful reminiscence, we shall freely avail ourselves of the aids within our reach. The discourse pronounced by the President of the Board, the Rev. Dr. Sharp, at the funeral of the deceased, has been placed at our disposal. It abounds in just delineations of the services and distinguishing excellencies of our lamented brother, such as might have been expected to be drawn from an intimate acquaintanceship of thirty years; and we must not hesitate to embody as large a portion of it in this memorial, as our limited pages will admit.

The parents of LUCIUS BOLLES were the Rev. David and Susannah M. Bolles, of Ashford, Con. They were of the Baptist denomination, and eminently pious.* Lucius was their sixth son,† and was born Sept. 25, 1779. 'As both his parents had the reputation of being eminently 'godly, as he had two brothers who were ministers; and several other branches of the family were pious; it may be supposed, that the wholesome influences of parental example, instruction, and restraint, were not lost upon him. Nay, we know they were not. For although he did not, according to his own statements, become the subject of the renewing grace of God until about the middle of his second year

* In a notice of their deaths, the former in Feb. 1807, aged 64, and the latter in November of the same year, at the age of 63, Dr. Bolles speaks of his father as "having gone to receive the reward of a faithful minister of Christ;" and of his mother he says, "She died in the faith of the gospel, and, I doubt not, rests in the bosom of Jesus."

† The names of the brothers were David, Matthew, Ebenezer, Augustus, Charles, Lucius. David was bred to the bar, at which he attained some eminence, and was afterwards raised to the bench. Matthew and Augustus were preachers of the gospel. The latter still survives. Ebenezer and Charles died young. The only sister was Matilda, now Mrs. Childs, of Woodstock, Con.

in college, yet then the remembrance of home scenes, and of the truths taught him in his childhood, rushed upon his mind, and, through the spirit of God, wrought effectually to his conversion.'

This event took place while he was visiting at Hartford, in one of the college vacations; and shortly afterwards, before his return to the university, he was baptized by the Rev. Stephen S. Nelson, then pastor of the first Baptist church in that city, and received into their connexion. 'Whatever before might have been his plans and prospects in regard to a secular profession, he then determined, the grace of God enabling him, to consecrate himself to the work of the Christian ministry.

'Having passed the customary period at Brown University, then under the presidency of doctor Maxcy, he was graduated in 1801,* and, as there was then no school of the prophets, he placed himself under the instructions of that most amiable, accomplished, and eloquent preacher, the reverend doctor Stillman—one who, as to his personal appearance, his manners, his temper, his integrity, and his doctrine, was, indeed, of the old school. With him the deceased studied, and, in some respects, was associated as a son in the gospel, for about three years. He did not, during this period, acquire so much critical knowledge of the scriptures, nor pass over such a diversified range of studies, as he would have done at a well furnished theological institution; but then, he enjoyed advantages not always experienced at a theological seminary. During this period, when he was not preaching, he sat under the ministry of one, who, as a model of pulpit eloquence, was scarcely equalled by any other preacher. There was a simplicity and pathos in his diction, expressed in such finely modulated tones of voice, and there was such a gracefulness of expression, all sustained by such a delicate sense of fitness, and such benevolence of temper, that no one heard him, who was not charmed. And although, perhaps, no one ever went to scoff at doctor Stillman, yet it is believed, that many who heard him returned to pray. Now, it was certainly a great advantage for a young theological student to hear such a preacher. And then, he had the inestimable opportunity of witnessing how one of the kindest and most judicious of men performed his pastoral duties. He not only accompanied him occasionally to the pleasant social party, and observed with what dignity and affability doctor Stillman could render himself agreeable and instructive there; but more frequently he went with him to the habitations of the poor and the chambers of the sick, and there, probably, he acquired, though imperceptibly to himself, those topics of consolation and those tones of condolence, so admirably suited to a sick room, in the use of which the deceased was so eminently distinguished. It was also of great benefit to that young student to listen to suggestions and counsels on church discipline, from one whose own judgment had been matured by the joyous and the painful experiences of a pastorate extending over a period of more than forty years. Thus trained, in connexion with the refreshing and encouraging scenes of a work of grace, which commenced during his theological pupilage, and in which he took an active and useful part, he was in a happy degree prepared to take upon himself the responsible office of pastor of a church.

'At this juncture, a few Baptists residing in Salem, but members of churches in other towns, believed it to be their duty to assemble together on the Sabbath, for the public worship of God. Among others who occasionally preached to

* He received his second degree in course, and the degree of doctor of divinity from Union College in 1824.

them, was the deceased; and on the 30th of November, 1804, the society invited him to be with them, in the capacity of a pastor, until there should be a church regularly organized. With this invitation, after mature reflection, on the 20th of December, in the same year, he complied.'

On the 24th a church was constituted of twenty-four members, including Mr. Bolles, and on the 9th of January following, he was solemnly set apart to its pastoral care by prayer and the imposition of hands.

'Mr. Bolles was just the man to go to the town of Salem, at that time, and on that errand. The Baptists were but little known, and many impressions had been received to their disadvantage. It was generally supposed that their ministers were illiterate, bigoted, and promoters of disorder. And then, the ministers of other denominations, although they might be very good men, considered themselves as preoccupants, having a right and title to the undisturbed possession of that field of spiritual culture. They feared, probably, as we should, had we been in their situation, that the good old landmarks were about to be removed; that there might be an unsettling of ancient opinions; and that some of their hearers, from the mere attractions of novelty, might be induced to forsake the temples of their fathers. With all these impressions and apprehensions, so natural, we cannot wonder that this new movement in that town of peace should have awakened a spirit of jealousy and opposition, resulting in many an unkind representation and ungenerous aspersion.

'To meet such a state of things, our departed friend was more than ordinarily qualified. He was extremely tenacious of his denominational sentiments; and yet, he was perfectly kind and courteous in his conversation and demeanor towards Christians of other sects. He was patient and gentle towards all men; and did not allow his opponents to see that his equanimity was disturbed, even when suffering from the lashes of undeserved reproach. He proceeded in the even tenor of his way; not stopping to quarrel with any one. He labored in season and out of season; and treated all with kindness who came in his way, whether they had treated him so or not.*

'In the honored, happy, and very successful relation of sole pastor, the deceased continued twenty-two years. Perhaps no one ever received more constant manifestations of love and respect from his people, for so long a period; and few have been more useful in promoting the legitimate objects of the Christian ministry.† And yet, neither the esteem which he secured for himself, nor the good which he accomplished, were so much owing to the greatness of his talents, as to their discreet and unreserved consecration to the duties of his office.

* In a reply to a communication from the Rev. Dr. Worcester, covering certain "articles relative to the Baptist connexion, adopted by the Tabernacle church Jan. 7, 1805," he states distinctly, though summarily, the points in which he and the church with which he was connected, dissented from those articles, and their "sense of obligation to maintain and defend them with Christian candor and firmness." He also exposes the baselessness of certain "insinuations," by a simple narrative of facts, and avows, for himself and his people, "abhorrence of 'intrigue' in any thing, but in religion most of all." He disclaims, however, all intention "to assume the character of a disputant, and to enter into the merits of the 'articles,'" "most cordially reciprocates all the affectionate feelings" which had been expressed towards him, and avows his "readiness to meet the church and its pastor in all those kind offices and exchanges which are common among Baptists in other towns, with Congregational ministers and churches holding the doctrines of grace."

† The accessions to the church by baptism were large and frequent. The number of its members within a year from its constitution increased threefold. The whole number added the first twenty years was 512.

He took heed to himself, to his own spirit, his words, and his deportment; giving no offence in any thing, that his ministry might not be blamed.

‘As a preacher, he was more pathetic than profound; more hortatory than argumentative; more experimental than doctrinal. He loved to expatiate on the facts constituting Christ’s mediation, rather than on those parts of Christ’s teachings, which illustrate the great moral principles of the divine government. He had little or no taste for the philosophy or the metaphysics of religion. With him, it was preëminently an affair of the heart. He loved to feel himself, and he was not satisfied with his preaching unless he had the evidence, that he had made his hearers feel. Nor was this to him an object of difficult attainment. For he generally dwelt on those themes—the guilty and lost condition of the sinner, the amazing condescension and compassion of Christ, and the peace, and hope, and joy, springing from faith in the mercy of God through a suffering Savior—which affected his own heart to tears, and gave a trembling and half broken utterance to his words, so that the soft and tender infection diffused itself through the assembly. This was instrumentally, perhaps, the secret of his power: what he said was obvious to all; and what he manifestly felt, became contagious, and, in a degree, was felt by all.’

As a pastor, he had few equals. ‘He had the happy faculty of conciliating those whose opinions and purposes were contrary to his own, and of inducing them to coöperate cordially in measures from which, at first, they stood aloof. He was able to give a direction to others, while yet they felt they were directing themselves. He would seem to be guided by them, although, by mutual consultation, and a free and confiding interchange of opinion with his most judicious brethren, he was the guiding influence. But especially did he surpass most as a pastor in the pious and sympathetic interest which he incessantly manifested for his people. He not only rejoiced with those that rejoiced, but he wept with those that wept. In his visitations to the sick, the needy, and the bereaved, he excelled. The very tones of his voice, and his whole external appearance, as well as the words which he uttered, gave assurance that there was one, at least, who felt an affectionate concern for their welfare. And let no one suppose, that this seeming pity was put on for the occasion. No! he whose looks were so tender, and whose tones were so soft and gentle, in the sick room, or the impoverished dwelling, sped himself to his more wealthy parishioners, and pleaded the cause of these afflicted ones, and procured for them timely relief. And in other modes, his invisible, but bland influence as a pastor was felt. He was emphatically a peace-maker. He healed many a breach, and brought together those who had been separated, although the friendly hand that joined them was unseen. And these affectionate attentions; this spirit of meekness and wisdom which he habitually manifested; the cautious abstinence from ever lending himself to a party; and the obvious desire by all proper means to conciliate; gave him a power and authority, even in the pulpit, which the most splendid oratorical talents merely, never yet gave to any pastor for any considerable number of years.’

The connexion of Dr. Bolles with the Baptist General Convention for Foreign Missions, as one of its executive officers, began in 1824. He was first elected Assistant Corresponding Secretary of the Board, then located at Washington, D. C.; and associated with the “Eastern Committee,” who were charged with “the general superintendence of the Burman missions.” In 1826, on the transference of the Board to Boston, he was chosen Corresponding Secretary.

‘He received the invitation with favor. He loved his people, indeed, with

strong affection; and the thought of a separation from them was truly painful. No one, however uncharitable in judging, who knew the deceased and them, could have supposed that he accepted his appointment from pecuniary motives,* or in the expectation that his social happiness could possibly be thereby increased. He had no worldly want unsupplied; and he lived in the midst of a people, who, if they did not worship him, certainly loved him with no ordinary regard.† They were always manifesting their interest in the welfare of himself and family by those generous, delicate, unexpected, personal attentions, which may be imagined, but cannot well be described. He knew and felt all this. He knew that he should withdraw himself from the sympathies of a loving and a grateful people, and engage in duties, and place himself in a sphere, which would secure for him little or no personal sympathy. For it so happens that duties, however arduous, if unseen—duties for the far distant; duties, the good effects of which are chiefly felt in another hemisphere; and duties, which, perhaps, prevent us from giving our personal attentions to those around us—fail in commanding for us general and personal sympathies. With a knowledge of all these trying circumstances before him, which he afterwards most deeply felt, as well as knew, he became the secretary of the foreign missionary board.

‘He had, certainly, several admirable qualifications for the office. He loved the foreign missionary cause, and had an undoubting faith in its progress and ultimate success. His devotion to its interests,’ exhibited throughout the residue of his life, ‘was not a new-born zeal, awakened or called into existence by his being appointed to the office.’ “The glory of God as connected with the spread of His truth and the extension of his spiritual kingdom,” beyond the limits of his own parochial charge, appears to have occupied his attention almost from the day of his induction into the pastoral office. When about to attend an annual

* For several years his pecuniary compensation was less than he had received from his people, and from the time of his removal to Boston, in 1829, till he retired from the active duties of his office, he contributed from \$300 to \$500 annually towards his support from his private property.

† The grateful affection cherished by his people, is indicated in the following letter addressed to Dr. Bolles, after an eight years’ interval, on the occasion of his dismissal to the Charles St. Baptist church.

‘Salem, August 6, 1834.

‘REVEREND DOCTOR BOLLES,

‘HONORED AND DEAR SIR,

‘It is with sentiments of no ordinary character that we now tender to you, and to your companion, the assurance of our high regards for the long and very satisfactory services you have rendered this church.

‘When we reflect upon your coming here, in our non-existence as a church; commencing under such unfavorable auspices; and upon that very great success which has attended your efforts to promote the Redeemer’s kingdom, and the eternal well-being of the souls committed to your care; and especially when we think of the self-denial and the sacrifices to which you have submitted for the accomplishment of these objects; we feel constrained to acknowledge the debt of gratitude we owe, and would forever record it as a signal favor of an ever watchful and superintending Providence.

‘In view of these considerations, this church solemnly resolve, that it is our duty to acknowledge, with devout gratitude, the valuable services of the reverend doctor Bolles, who, under God, planted, and for more than twenty years honorably promoted the growth of this church; and that, while he and his companion retire from among us to another, and, perhaps, a more useful field of labor, they have our most fervent prayers, that the same blessing which has attended their labors here, may continue to follow them, until they shall be called to their final reward in heaven.’

meeting of the Domestic Missionary Society at Boston, as early as 1806, he "could no longer refrain," he says in a memorandum of that date, "from asking something of his people for that object, although they had been so often called upon to defray their numerous expenses as a new society." And it was with warm expressions of congratulation and with prayer, that he carried to the mission treasury the avails of his personal application, given "freely and liberally," amounting to more than sixty dollars. This interest, so early felt in domestic missionary efforts, was readily extended, when the occasion offered, to foreign operations. In the autumn of 1811, he was visited by the Rev. William Johns, a missionary of the English Baptist Missionary Society, then on his way to India, and zealously seconded his exertions in procuring moneys to aid the Serampore translations.* The Salem Bible Translation and Foreign Mission Society, having the same object primarily, but proposing, also, if deemed advisable at any time, "to assist in sending a missionary or missionaries from this country to India," was formed in 1812. The following month of February, he attended the ordination of Mr. Judson and associates to their missionary work, and then, it is probable, held that interview, of which Mr. Judson reminds him from Calcutta, when he "suggested the formation of a society among the Baptists in America for the support of foreign missions," a suggestion that never was forgotten. In the subsequent measures that led to the organization of the Convention, he bore an active part. 'He could not hear with indifference, that God, in his providence, had given us missionaries, unexpectedly, in persons who were already on heathen ground. At once, with others, most of whom are now dead, he came to their aid. His time, his counsels, his influence, his money, were all generously given, to aid in the more enlarged design of providing the means for others to leave the country and join those who were already in the field. His whole soul was embarked, in this, to him, glorious undertaking, of sending the gospel to the heathen. He did what he could to bring the denomination together from every part of the union; attended the first Convention; aided in the formation of its constitution; and returned with tears of joy and exultation, that so many good men had been brought together, and induced to combine their energies to send the gospel to pagan nations, and to consult how they might best strengthen and elevate their own denomination at home. Having from the beginning manifested so profound and lively an interest in the well-being of the missions, it cannot be a matter of surprise that he should have been chosen to the responsible office of Secretary.

'But he had other qualifications, scarcely less necessary at that juncture. He was a man of uncommon discretion. And of all the virtues, this was one which was most needed at that time. There had been too little circumspection and too much action. The minds to whom had been intrusted the interests of foreign missions, saw so many things which needed to be done, that they attempted too much. They were guided rather by what was desirable, than what was practicable. There was a necessity of having, at that crisis, just such a person in the Board as Providence gave us in our deceased friend. If, before, there had been an excess of action, there was now to be the exercise of the greatest foresight and caution.'

The issue justified the choice. 'In consultation with his brethren, the newly appointed secretary surveyed and resurveyed the whole field of operations, both at home and abroad, and then acted. Whatever indiscretions were obvious in

* The subscriptions paid in Salem amounted to nearly \$1000.

regard to previous measures, he indulged in no manifestations of impatience or censoriousness, but meekly set himself to the work of improvement. In the hottest public discussions he would keep perfectly cool. It seemed, indeed, as if he had always at command that "soft answer which turneth away wrath." Any one who desired to quarrel with him, must have found it extremely difficult, if not impossible to do so. The necessity of adopting some more fixed principles of support and expenditure in regard to the missionaries and their operations, was seen and acted upon; the most rigid economy in the various departments of labor was established; and whatever was foreign to these objects, and belonged more appropriately to other branches of Christian benevolence, was accordingly transferred; and yet all was done, and chiefly through the prudence of the secretary, in such a spirit of candor, conciliation, and firmness, as to give little or no offence to any, but very great satisfaction to nearly all the friends of missions.'

'This prudence, for which the deceased was so preëminent that he scarcely, during his whole public life, either acted rashly or spoke unadvisedly, and which enabled him to render incalculable service to the Baptist denomination and its missions,' may have degenerated, at times, into a seeming 'timorousness.' 'Such were the habits of his mind, that, with the best intentions, he preferred evading a difficulty to meeting it, and chose to go round an obstacle, if possible, rather than attempt the ungracious task of removing it.' 'This arose, in part, from his physical organization, and partly from his feelings of kindness and his love of peace.' It was often, too, the result of sober calculation. The 'timorousness' was less in feeling than in the mode of action. 'He believed, the prudent course which he pursued was the best adapted to secure the patronage of the friends of missions at home, and to give the greatest prosperity and permanency to the missions abroad.' 'He relied on time and circumstances to set persons right.' 'Sometimes, from expediency, he might have omitted to act, when a more courageous person would have acted: yet never, from expediency, knowingly pursued a course that was wrong. He had no faith in the maxim, that the end sanctifies the means, and that we may do wrong that good may come.'

His official services as Corresponding Secretary embraced a period of more than sixteen years. The disease which interrupted his course of labor, and finally closed his life, began to develop itself in the autumn of 1841; on his return from a western missionary tour beyond the Alleghanies. He parried its attacks, at first, with his accustomed sagacity and carefulness; but its advance, though slow, was sure; and at the end of a twelvemonth constrained him formally to withdraw from public duties. The occasion was one of deep and mingled emotions; and the Resolutions adopted by the Acting Board, though highly honorary and affectionate, 'but feebly expressed the sentiments of brethren, who had sat with him in council, and acted with him on many an important decision, at the missionary board, during the whole of those sixteen years. Indeed, no resolutions could adequately express the esteem and regard of those, who had so often mingled their prayers with his; who had differed with him occasionally in opinion, but had never contended with him; and between whom, in their freest discussions, no angry or biting words had ever been exchanged, nor a shade of animosity been permitted to darken their countenances.

'Were we to terminate our sketch of the character and services of Dr. Bolles at this point, we should do injustice to his memory. He was, indeed, one of the best of pastors; and one of the most judicious and unwavering friends of

missions, that ever held an office, or occupied a seat, at the missionary board. But his usefulness was by no means limited to either of these objects. Whatever institutions, or projects, seemed likely to promote the literary or religious interests of the denomination to which he was attached, received his ready and liberal patronage. He did not so much ask, whether a seminary or a church, desiring his aid, was in his own State, or on the banks of the Mississippi, as whether it truly promised to advance the cause of sound learning and true Christian piety in his own church. Satisfied in these respects, application was seldom made, either to him or his people, in vain. He was especially the early, generous, and steadfast friend of ministerial education. As early as 1812, and in the spring of 1813, he and one or two other friends had frequent conversations on the importance of a better educated ministry. He entered into the plan with all his soul, and gave his entire influence in its favor. In concurrence with an eminent and learned theologian, the reverend doctor Chaplin, now no more, he drew up a constitution, which, with a most able address, from the former individual, on the subject of an enlightened ministry, was presented to the Boston Baptist Association, held at South Reading, in 1814.' He was one of the earliest, if not the first, in 1825, to "attempt to raise a theological school somewhere in Boston or its vicinity," and in January "went to Lynn, Boston, and Cambridge, with a view to converse with some of the ministers and private brethren upon the subject." 'Through all the changes and progress of the society for educating pious young men for the work of the gospel ministry, it has not found among the preachers, a more untiring, discreet, unfaltering, and liberal friend, than was the deceased. He was the poor, illiterate young minister's friend; and by means both direct and indirect, enabled many a young man to go to college, and afterwards to acquire a respectable theological education.'

Such as had been the life of Dr. Bolles, was his last sickness and end. 'His faith was unshaken; he bore his severest pains with uncomplaining resignation; he expected his dissolution without dismay; his soul was stayed on God. The truths of Christ's divinity, humanity, and mediation, were themes on which he loved to converse. He would say, "Preach Christ, my brother. He is my only hope of salvation. I have had sweet moments in preaching Christ, and I should have had more, had I preached him more frequently." To an inquiry as to his hope in God, he replied, "As a sinner, I am without merit, but I rely on the free, sovereign mercy of God in the Savior. Such a hope I think I have. I have no other." He also remarked, alluding probably to the language of Fuller, "I have no raptures and no despondency."

In his latest conversation with one of his associate secretaries, his thoughts were more especially turned to the interests of the missions, and several messages were dictated, with an earnest, though broken, utterance. 'In reference to the secretaries, expressing his satisfaction with something stated to him, he said, "Be united, kindly affectionate one to another, courteous." And in reference to the missionaries: "As my last entreaty, I would say, '*Do with your might whatsoever your hand findeth to do.*' I would say it with sympathetic affection. They are alone, under privation and suffering. I would have this expressed to them, with tender sympathy, as from their associate in missionary labor." Of the success of the missionary enterprise, as being of God, he said, with marked animation, "I have entire confidence." As to his departure, he said, he durst not choose, or attempt to vary the divine will.'

On another occasion, conversing with one of the city pastors, 'He expressed a willingness to die, and spoke particularly of meeting the congregation of the

pious dead, some of whom he had known and loved upon earth. He mentioned the names of Carey and Fuller, and, with much Christian and parental emotion, his eyes suffused with tears of joy, spoke of the pleasure he anticipated in seeing his own dear son Lucius,* who had died in the full hope of a blessed immortality." The last day of his life was one of extreme suffering, so that, when not interrupted by the groans which the pangs of dissolution forced from him, he would audibly pray, with submission to God's will, that he might die. A little after midnight, on the morning of the 5th of January, and in the sixty-fifth year of his age, this faithful, holy, and devoted servant of Christ experienced a happy release, and entered, we have no doubt, into the joy of his Lord.'

COMMUNICATIONS FROM THE MISSIONS.

Siam Mission.

JOURNAL OF MR. GODDARD AT BANGKOK.

(Continued from p. 254, last vol.)

Our readers will recollect that Mr. Goddard is particularly devoted to the Chinese department of the Siam Mission. For a general view of the mission, see our number for October last, p. 249.

Baptism of two Chinese—Contributions and prayers not unproductive.

Dec. 25, 1842. To-day, according to previous arrangement, Peh So and Chek Kue were baptized and received to the fellowship of the church. The season at the water seemed more than usually interesting. Several missionaries of the other Board† were present, as well as a considerable collection of natives. The ordinance was administered in the Meinam, beneath a broad-spreading tamarind tree, which stands on the shore, and whose grateful shade protected us from the rays of a noon-day sun. We hope the Spirit was present, and good impressions produced. I have seldom seen more *genuine, undisturbed happiness* exhibited in the countenance of a native, than was manifested by Peh So as he received the hand of fellowship and was bid welcome to our brotherhood, and as-

† A. B. C. F. M.

ured of our future sympathy and mutual assistance. Would that those *dear friends* in America, who are laboring and praying for us, could have seen him, it would have done them good: they would have felt repaid for all they have ever done, and have been encouraged to redouble their efforts in future. Having spent more than sixty years groping in darkness, vainly endeavoring to secure future happiness by offerings to idols, which cannot profit, he has now, just as his sun was about to set in eternal night, been visited by the "day-spring from on high." Just as his soul was about to sink down to eternal wo, he has heard the voice of redeeming love, and we hope he has been drawn by that love to the Savior of sinners. Thus, during the year which is now closing, six individuals have been received to our little church by baptism; and there are two or three more very interesting inquirers or candidates. Those who have been baptized appeared quite as well as could be expected. They gave us much reason to hope that they are, indeed, the regenerated children of God,—and if so, heirs of a glorious immortality. Let me then ask those beloved friends, by whose contributions and prayers the Mission to the Chinese here has been sustained another year, Do you not feel satisfied with the results of your efforts? Would you wish to receive back your contributions, and also the avails of the

* Mr. Bolles was married in 1805 to Miss Lydia Bolles, daughter of John and Lydia Bolles, of Hartford, Con. Rev. Lucius Stillman, their oldest son, and formerly pastor of the Baptist church at Lynn, died at his father's residence July 23, 1837. Their other children were John Edwards, William Carey, and Lydia Ann. One of these only, Wm. C., survives; the others died in infancy. The widow also lives; to attest, we will hope, in the depths of her affliction, the largeness of "the consolations of God."

time which you have spent in prayer, and leave these six individuals in the darkness and hopelessness in which they were at the commencement of the year? On the contrary, will you not during the coming year double or triple the amount of your contributions and your prayers, that not only the missions already established may be sustained, but that others may be established in all the dark places of the earth. Look at the question in the light of the judgment day, when you will see those heathen, who, taught through your instrumentality, have believed in Jesus, crowned with glory, honor, and immortality, while those for whose instruction your contributions have been *insufficient*, must, without a Savior, sink down in eternal wo.

The following is a notable specimen of Christian liberality of persons just emerged from heathenism. May it "provoke very many" of older Christians and older churches to similar good works. The plan of monthly contributions, as suggested by the missionary, *if well conducted and liberally sustained*, as in the case before us, would amply supply the wants of the mission treasury, and supersede all appeals of missionary agents. But plans, like governments, are usually best, as best administered.

31. In settling the mission accounts for the past year, I have the pleasure of setting to the credit of the Board \$6,75, the amount of the contributions of the Chinese church for the last six months at the monthly concert. This amount is small, but was contributed freely, without the least persuasion; and if all our American churches would with equal freedom contribute a sum no larger than this in proportion to their ability, there would be at once an end of agents to collect funds,—of appeals for help,—and of pecuniary embarrassment in conducting the work of missions. Our little church at present numbers nineteen native converts; three of these, however, were received during the present month, and four others have returned to their native land. Thus during the time in which these contributions have been made, there were only twelve acting members. Should all the property, real and personal, of these twelve individuals be collected together, it would not be worth more than two or three hundred

dollars. Four of the brethren have families depending on them for support; others have families in China to whom they desire annually to send something; while others still are seeking to lay by what they can, hoping ere long to return to their native land. Two of the brethren can earn nine dollars per month; the others average from two to five; out of which they must support themselves and families. Moreover, two of the brethren, on account of age and distant residence, *very seldom* meet with us, and have had no share in these contributions. In view of all these circumstances, I think it may fairly be presumed that no church in America has less ability, in proportion to its numbers, than this little church. Yet the contributions of this church have amounted to somewhat more than an average of one dollar per annum to each member; and this amount has been collected by contributing a *very small sum regularly* at each monthly concert. When individuals have happened to be unprepared at the time of the meeting, they have often handed in their gift afterwards; and as some of the brethren have been unable to contribute any thing, others have made up the deficiency. Now, if all the disciples of Christ should imitate in this respect the example of these their brethren, who have just emerged from the darkness of paganism and tasted the blessedness of the gospel, how much of labor and expense now employed in agencies, and how much of embarrassment, would at once be done away! The treasury would be filled; and it would be filled with free, *voluntary* gifts,—gifts proceeding from *praying* hearts, and, of course, accompanied with the blessing of God. All divinely called ambassadors could at once be sent forth, and they would be supported alike by the alms, the prayers, and the sympathies, of the people of God. How much better that Christians should meet together to pray for the heathen, and for those who are laboring for their salvation, and then freely unite their alms with their prayers by contributing some small sum which they can easily spare, than to wait until an agent is sent to entreat their help, and by touching appeals or persevering importunity induce them to give a larger amount; which, instead of being accompanied by their prayers and warm desires, will, as soon as the excitement of the occasion is passed, be followed by a

grudging spirit and ill-will towards the agent who has taken their money. Let the disciples of Christ, who have been bought with his precious blood, and especially any who may have been accustomed to complain of the frequent and importunate calls of agents, consider how easily they may, *if they will all unite in the work*, carry forward the cause of redemption on earth, so far at least as it depends on pecuniary support; and may God grant them all a spirit of enlarged benevolence, to labor and pray for the perishing heathen.

The origin and effects of the report alluded to in the following extract, are stated at pp. 250 and 254, last vol.

Jan. 7, 1843. Keok Cheng this day returned from Leng-kea-chu, where he has spent the past twelve days. He found the report prevailing there, that the missionaries had all left Bangkok, and that he, (Keok Cheng,) together with my teacher, had been seized, fined, beaten, and left in prison: and some officious person here in Bangkok had written to them, advising them to destroy all their tracts, which they had accordingly done. Many of the people, however, were glad to obtain a new supply of tracts, and they thought they should not again be overawed so as to destroy them. The above circumstances constitute one reason why Chek Mue did not come to Bangkok, as he formerly proposed. He would now have accompanied the assistant back, but was prevented by sickness. He proposes to come after the Chinese new year. Truth seems to be making some progress in that village, and there is every reason to hope that these false reports and persecutions will be a means of advancing the cause of Christ. Reports here are changing. It is now said that the king has no objection to tracts being circulated among the Chinese, but will not allow it among the Siamese. Hence the Chinese are beginning to take courage, while but few of the Siamese dare receive tracts. The king evidently knows nothing of these reports. They are fabricated by crafty men, who, finding tracts in any one's possession, threaten to inform against him, hoping thus to obtain a present from the poor terrified offender; who will give almost any thing rather than be informed against to those in authority.

Feb. 2. In consequence of the long absence of Chek Peo (as mentioned in

my last) from our meetings, a committee of three native brethren was last Sabbath appointed to visit him. The proposal to appoint such a committee, and the remarks which were called forth thereby, awakened much feeling among the brethren, feeling of sympathy and concern for the delinquent brother, and of anxiety that he might be brought back to the privileges of the church. I do not know whether such a committee has ever before been appointed by this church, but they readily saw the propriety of the measure. The committee have this day discharged their duties, and bring back a more favorable report than I had feared. Chek Peo said he daily cherishes a sense of the love of Jesus,—maintains morning and evening private worship,—and abstains from all heathen rites. He has for some time desired to leave his present residence, because, on account of distance and other circumstances, he could not, with his feeble health, come down to worship on the Sabbath; but there have been circumstances which rendered it difficult to change his place. He hopes, however, to change it at the close of the present month; and several of the brethren promise to assist him to get a place near us, or, if necessary, to contribute for his support.

Since the administration of baptism in December, Chek Tëa, an individual residing about four miles distant, and who had previously attended our meetings several times, has become a regular attendant, and appears to be a very encouraging inquirer.

5. Communion Sabbath. As the Chinese new year holidays occurred during the past week, and there was reason to fear that at least some of the brethren might have yielded to temptation and engaged in sinful amusements, the discourse this morning was upon the preparation necessary to a proper observance of the Lord's supper, especially self-examination, repentance, and confession of sin, &c. At the preparatory conference, held just previously to the communion, three of the brethren confessed with apparent penitence, that they did on new year's day engage in gambling. The confession, together with the remarks which were called forth, seemed to produce a good effect on the whole company. It was, indeed, a sore trial, to learn that those who had professed an attachment to the Savior, had indulged in such sins, and thus brought reproach on the cause, and, to some

extent, nullified the effect of our preaching. Still, I hope in the end some good may result, and that all will be more careful in future. Monthly concert contribution \$1,87.

For some time past, my leisure has been occupied partly in preparing Chinese maps, illustrative of scripture geography, and still more in preparing a work consisting of selections from scripture to illustrate the chief doctrines and duties of Christianity. The work is designed chiefly for the use of the theological class; and it is hoped that the study and explanation of these

pages will constitute a regular and somewhat thorough course of biblical theology. The class at present numbers four, and is occupied on the interpretation of the New Testament, having advanced as far as the 2d of Thessalonians.

15. As a ship is about to sail, I close and forward you this journal. Nothing of special interest has occurred since my last date. Mr. Davenport and family have gone to spend a time on board a ship lying at the bar,—all in *poor* health.

Miscellany.

Prospects of Christianity in Western Africa.

(Continued from p. 33.)

In the last number of the Magazine, a brief review was taken of the progress of Christianity in Western Africa. To every friend of missions, or even of his race, its prospects must be a subject of the deepest interest. The importance of few subjects is so vast. Something more than the destiny of the tribes now living on that coast is involved. If the present efforts made to christianize and civilize Western Africa shall succeed, the result will contribute largely in extending these inestimable blessings over the entire continent of Africa. One of the most palpable benefits would be the destruction of the slave trade; and by destroying the system in Africa, would greatly tend to the destruction of slavery in all lands. Dry up the fountain, and the channels of the *stream* will soon be dry.

Encouragement.

In no heathen country, perhaps, are there fewer obstacles to the reception of the gospel, when fully set before the people, than in Western Africa. In some parts of Africa the natives have been found to be, *apparently*, destitute of all ideas of God. Religion was found by the missionary in neither name nor form. Every thing had, in this case, to be done by the

religious teacher. In other countries, as in Asia, false religions are fortified by sacred books, by splendid temples, and by a well-organized priesthood. To this may be often added royal favor and power. Neither of these is the fact among the tribes of Western Africa. There are religious ideas, and, in some cases, ceremonies. Their religious notions, however, are inculcated by no sacred books. They have neither idols, nor temples, nor priests. There is nothing in the antiquity of their religion to excite veneration and so enslave the mind; no present splendor to act upon their pride; nothing in their rain-makers or devil-worship, which must not readily become contemptible under the light of the gospel. The success that has attended missionary labor has corresponded with this view. Though the natural heart is always opposed to the humbling doctrines and holy precepts of Christianity, yet rarely does the missionary of the cross find this natural aversion of the heart strengthened by so few external influences.

A serious obstacle.

There is, nevertheless, one serious obstacle to the introduction of Christianity, or of civilization, into Western Africa. The climate is unfavorable to Europeans. In that part of Western Africa where the missions are, so much of the coast has an

eastern and western direction, that nearly 2000 miles of it lies within ten degrees of latitude,—and those in the vicinity of the equator, a vertical sun, a rich soil, together with large tracts of marshy land often covered with stagnant water, generate a miasma, the fatal influence of which, few European constitutions have been able wholly to withstand. The colored emigrants are less affected by it,—the natives, rarely. There are instances of Europeans having withstood the effects of the climate equally with the natives. One European, a minister, lived there a half century. The Rev. Mr. Clarke, a missionary of this Board to the Bassas, though from the State of Maine, has, ordinarily, enjoyed good health. The unhealthiness of the country, has, however, been a serious obstacle to missionary success.

The Niger expedition.

The opinion was long entertained that the interior was more salubrious than the coast. This opinion was founded on the fact, that the surface of the back country was high and more broken; that there were fewer marshes, and that the soil was less fertile. An occasion fully to test this opinion had long been desired. This was afforded by the Niger expedition; a brief account of which, in this place, we trust will not be uninteresting, while the results will aid us in forming an opinion as to the best methods of christianizing Africa.

In 1840 Lord John Russell addressed a letter to the Lords of the Treasury, in which he not only stated the magnitude and appalling evils of the slave trade, as still carried on in Africa, but detailed a plan for its more effectual suppression. He says,—

The state of the foreign slave trade has for some time past engaged much of the attention of her Majesty's confidential advisers. In whatever light this traffic is viewed, it must be regarded as an evil of incalculable magnitude: the injuries which it inflicts on the lawful commerce of this country, the constant expense incurred in the employment of ships-of-war for the suppression of it, and the annual sacrifice of so many valuable lives in this service, however deeply to be lamented, are not the

most disastrous results of this system. The honor of the British crown is compromised by the habitual evasion of the treaties subsisting between her Majesty and foreign powers for the abolition of the slave trade; and the calamities, which, in defiance of religion, humanity, and justice, are inflicted on a large proportion of the African continent, are such as cannot be contemplated without the deepest and most lively concern. The Houses of Lords and Commons have, in their addresses to the crown, expressed, in the most energetic terms, the indignation with which Parliament regards the continuance of the trade in African slaves, and their anxious desire that every practicable method should be taken for the extinction of this great social evil.

I find it impossible to avoid the conclusion, that the average number of slaves introduced into foreign states or colonies in America and the West Indies, from the western coast of Africa, annually exceeds 100,000. In this estimate, a very large deduction is made for the exaggerations, which are more or less inseparable from all statements on a subject so well calculated to excite the feelings of every impartial and disinterested witness. But, making this deduction, the number of slaves actually landed in the importing countries affords but a very imperfect indication of the real extent of the calamities which this traffic inflicts on its victims. No record exists of the multitudes who perish in the overland journey to the African coast, or in the passage across the Atlantic; or of the still greater number who fall a sacrifice to the warfare, pillage, and cruelties by which the slave trade is fed. Unhappily, however, no fact can be more certain, than that such an importation as I have mentioned pre-supposes and involves a waste of human life, and a sum of human misery, proceeding from year to year without respite or intermission, to such an extent as to render the subject the most painful of any which, in the survey of the condition of mankind, it is possible to contemplate.

After having answered the inquiry, Why the costly efforts in which Great Britain has been engaged for the suppression of the slave trade should have proved ineffectual,—the reason assigned being the *vast profit*,—“such is the difference between the price at which a slave is bought on the coast of Africa, and the price for which he is sold in Brazil or Cuba, that the importer receives back his purchase money tenfold on the safe arrival of his vessel at the port of destination,” he adds,—

Under such circumstances, to repress the foreign slave trade by a marine guard, would scarcely be possible if the whole British navy could be employed for that purpose. It is an evil which can never be adequately encountered by any system of mere prohibition and penalties. Her Majesty's confidential advisers are, therefore, compelled to admit the conviction, that it is indispensable to enter upon some new preventive system. To this end, the queen has directed her ministers to negotiate conventions or agreements with native chiefs or powers; the basis of which would be, first, the abandonment and absolute prohibition of the slave trade; and, secondly, the admission for consumption in this country, on favorable terms, of goods, the produce or manufacture of the territories subject to them. Of those chiefs, the most considerable rule over the countries adjacent to the Niger and its great tributary streams. It is, therefore, proposed to despatch an expedition, which would ascend that river by steam-boats, as far as the points at which it receives the confluence of some of the principal rivers falling into it from the eastward. At these, or any other stations which may be found more favorable for the promotion of a legitimate commerce, it is proposed to establish British factories; in the hope that the natives may be taught that there are methods of employing the population, more profitable to those to whom they are subject, than that of converting them into slaves, and selling them to slave traders.

The object of this expedition, as it regards the English government, was the suppression of the slave trade, and to open an honorable and mutually profitable commercial intercourse between Great Britain and Africa. Government fitted out for this purpose three iron steamers, the *Albert*, *Wilberforce* and *Soudan*, thirty-five horse power each. These vessels were equipped with every possible care to comfort and health. To the expedition the African Civilization Society attached a scientific corps, at an expense of more than £1000. The Church Missionary Society also obtained permission from government to allow two members of the Sierra Leone Mission to join it, Rev. J. E. Schön, and Samuel Crowther, a captured slave, who has, since the return of the expedition, received ordination. This expedition passed the bar at the mouth of the river Nun

(Niger) 13th of Aug. 1841. The last steamer, on its return to the sea, reached Fernando Po on the evening of the 17th of October, having been absent up the river only two months and four days. In this short space, the expedition lost one-eighth of the whole number of whites composing the crew,—one of the captains, (*Trotter*), and several most estimable officers. This, fearful as it was, is a less destruction of life than has attended any previous similar attempt. Park's whole company perished; Capt. Owen lost nearly two-thirds of his; others have met with a similar fate. The expedition ascended the river only about 300 miles. The sickness began early, and first, one of the steamers returned with the sick of all on board; and then a second, and, lastly, the third abandoned the enterprise in despair. It is painful to read such passages as these in the memorandum of Rev. Mr. Schön. "I feel grieved to add that several new cases of fever occurred to-day." (This was written on board the last steamer). "There are now eighteen on the sick list, and only four or five of the Europeans of the ship's company able to do duty." And then a few days later. "All our engineers are ill; Capt. Bird Allen is by no means out of danger;* and there are not three of the ship's company, the blacks excepted, able to do duty." Soon after, all were on the sick list but one engineer; and, finally, he taking the fever, the duty of engineer was performed by one of the surviving surgeons.

No one can avoid sympathizing with the writer when he penned the following sentence in his journal; "Nothing that I have hitherto seen or felt can be compared with our present condition. Pain of body, distress of mind, weakness, sorrow, sobbing, and crying, surrounded us on all sides. The healthy, if so they may be called, are more like walking shadows, than men of enterprise. Truly Africa is an unhealthy country! When will her redemption draw nigh!"

And as the object of the missionaries in

* He died soon after the ship's arrival at the mouth of the river.

joining the expedition was to find healthier locations for the missions than the coast, the following quotation will be read with painful interest. It was written about the time of the return of the last steamer. "Having now advanced upwards of 300 miles into the interior, in search of comparatively healthier stations than those along the coast, and being obliged to sum up my investigations in this single sentence,—*I have seen none*,—I feel no small portion of grief and sorrow, specially when I consider that the people, to all appearance, would be ready to receive the gospel of our salvation with open arms and hearts."

Results of the expedition.

Treaties were concluded with two influential princes, Obi of Ibo, and Attah of Egarrah, for the entire abolition of the slave trade and of human sacrifices within the limits of their tribes. It was an object of great solicitude to reach Rabba, the residence of the king of the Fulatahs, one of the most powerful kings of Western Africa, back from the coast, and whose people prosecute the slave trade with great vigor and cruelty. God, however, had otherwise ordered.

A tract of land was purchased on the right or eastern bank of the Niger, some 200 miles above its mouth, sixteen miles in length and four to six in width, on which it was intended to cultivate a model farm. On this, experienced farmers (blacks) were left. The present prospects of the farm are not known.

An impression was made on the minds of several princes and a large number of the natives, in favor of civilization and Christianity. This impression was made, not only by the conduct of the Europeans, which was marked by great Christian courtesy and benevolence, but also by the presence of several natives, recaptured slaves, who stood before their degraded countrymen as examples of the elevating influence of a Christian education.

The following occurrence given by Mr. Schön in describing his interview with Obi, king of Ibo, will furnish some idea of the

impression which was made by witnessing the ability of one of their countrymen to read. He says, "I opened the English bible and made Simon Jones read a few verses to him and translate them into Ibo. The verses he read were some of the beatitudes of our Savior, in the fifth chapter of St. Matthew. Obi was uncommonly taken with this. That a white man could read and write was a matter of course; but that a black man,—an Ibo man,—a slave in times past, should know these wonderful things too, was more than he could ever have anticipated. He seized his hand and pressed it most heartily: 'You must stop with me! You must teach me and my people!'"

Much important information was also obtained as to the languages which must be acquired in order to sending the gospel back into the country through means of a native agency.

So far, however, as missionary operations are concerned, the great result, unfavorable as it may seem, is the conclusion to which it brought the missionaries on the coast and the conductors of the missions at home, of all denominations, that the interior is NOT more favorable than the coast. It may not be less so, but it does not appear that the interior is healthier than the sea-board. This, of course, settles the question, that a large number of European missionaries can never be expected to be employed in evangelizing Western Africa. Some are indispensable; and for this the older settlements on the coast are increasing, it is hoped, in salubrity. The agency most to be relied on, however, for this great work, must be such of the natives found on the coast, who belong to tribes in the interior, as shall be converted and educated, and then sent home to their own tribes. In the forty languages spoken by the mixed population on the coast, made up as it is of recaptured slaves and emigrants from the interior, drawn to the coast by the prospect of trade or labor, there are already numerous converts, some of whom are receiving an education preparatory to future usefulness.

The Church Missionary Society (Eng.) has a school of an elevated character at Sierra Leone. Every Missionary Society ought to sustain one such. It is not enough to have common schools for the children of the natives in the vicinity of the missions, but a special effort should be made by every Missionary Society, thoroughly to educate a select number from as many tribes as possible, who shall thus be able to carry the gospel effectually into the heart of that vast country, where white missionaries are not to be expected, in any great numbers, ever to go.

Biography.

The subject of the following brief, but interesting memoir, was a young man of some rank in the tribe to which he belonged, and the narrative shows the obstacles which most of the native converts meet with.

MEMOIR OF POROAKE,

A New Zealander, connected with the Church Missionary Society, (Eng.)

Poroake first became introduced to the missionaries by a visit to the Bay of Islands, when he united himself to Mr. R. Davis's household, and continued with him more than two years; returning home, however, without any desire for better things. An axe, thrown to him by a friend across a narrow river, inflicted a serious wound on his thigh. On his recovery, he again pursued his former courses, and joined a fight against Tauranga.

On his return from this fight, he received a letter from a baptized woman of Hokianga, named Catherine, calling on him to reflect. Upon the receipt of this, he visited Catherine; and, on his return, at once enlisted among the professors of religion at this place, and continued steady in his probation until his death, which happened about seven months afterward. When he was first taken ill, his nearest relatives came to him, and used all the persuasion in their power to induce him to cast away his belief. "No," said he, "I will never turn again to lies;" adding, with much simplicity of faith, "There are no true deeds that are supernatural, save those performed by Jesus Christ." His relatives again returned, saying, "You insist upon your belief in this new religion, and think much of the miracles about

which you talk: who knows whether they are true or not?"—He answered, "I have read, and believe; and Christ's first miracle was the turning of water into wine."—They answered, "You were not born in this religion: this was not your first belief." He replied, "That is true; but I now believe that our first parents were Adam and Eve."—They answered, "Tikē was your first father." "Yes," he answered, "Tikē was indeed our first father, according to our genealogy; and he told us much about the body, but nothing about the soul. Besides, we have had many fathers who were after him; but all were without wisdom, and all are gone to their own place. Leave me to die in this new faith of Jesus Christ."

A native friend, who had heard that his relatives had been using means to draw him away from his faith, visited him, and inquired of him if he had yielded to their entreaties. "No," said he, "not at all."—"Is, then, your belief good to you?" "Yes."—"And is Christ really the Physician whom you desire?" "Yes; He only is the Physician good for me." He then said, "My wish is now to go to the missionary station, in order that I may hear words of instruction, and know more of Jesus Christ."—His friend said, "And what have you got there, physic?" "Yes; but this is for my body: I want physic for my soul, that I may be cured of sin, and prepared for the day of judgment."—His friend replied, "Hold on in this: let it not go." "No," said he, "I will hold on in this till I die."

Up to this period I knew little or nothing of him. He now came, and obtained much relief from the anodyne medicines given; but his disorder—consumption—received only a temporary check.

After some time I recommended him to go to the hot springs inland from our station. Poroake went; but had not been there long before a relative came to him, and so unceasingly importuned him to cast away the profession of his faith, that Poroake, finding he could not prevail upon his relative to desist, suddenly returned to our station.

During the few days that he remained at our settlement previously to his finally leaving, a relative called to see him, urging him to cast away his belief. Much conversation took place between them. Poroake said, "Shew one who has performed miracles like unto Christ, and then —. As for your superstitions and feasts, in which you glory so much, you feast a tribe, but Christ will feed an assembled world." His brother called to see him, and was very urgent with him to go to

two great priests, his near relatives. "I go not," said he: "I have a friend here: his name is, The love of God. I have life here: his name is, The love of God. Whatever I want, I have here: his name is, The love of God."

The heavy winter rains having made the house in which he was, damp, he returned to the island: and many of his relatives hearing that he was daily becoming worse, visited him—most of them to distract, and a few to comfort him.

Some time after this, a native friend, who called to cheer him, assured him, that as Christ raised Lazarus, so He would raise his body, if it pleased Him. "Fear not for the body: leave the care of that to God, and fear not its pains: we also shall follow; and if all our belief and trust is in Christ, we shall see heaven."

The night following this visit, he dreamed that he had seen God, who desired him to be strong in prayer, and he should be delivered; remembering also, that he had an Intercessor in heaven. This dream appeared to comfort him. After he had related his dream, he said, "I shall now soon die, and my last words to you all are, 'Be strong in your faith, and in your exhortations one to another: be steady, and put away all deceit.'" He was asked where he should like to be buried, the missionary station being mentioned. He replied, "When I am dead, I know that my heathen relatives will try hard to obtain my body; but be you all strong to keep it, lest it be defiled by their prayers and ceremonies. Yet bury me not at the missionary station. I desire to be buried here: lay me near that old house; and build your chapel near where I am laid, that my body may hear your footsteps going to the house of God. Bury me here, and let my tomb be a continued sign that I died believing in Jesus Christ. Be strong. As yet you have hardly begun to believe: let my death and burial, therefore, be the beginning of your sincerity and strong belief in God. Raise your first chapel over (near) my body; a remembrance of you to me, and me to you."

Some time after this, a relative came to see him, and said, "Is your belief in God sincere?" "It is sincere."—"Who, then, is your spiritual guide in this your faith?" "The Holy Spirit."—"And who the Way?" "Jesus Christ."—"And who the Door?" "Jesus Christ."—"And who alone can open the door?" "Jesus Christ."—"And where shall you be in heaven?" "At God's right hand."—"Is all this true?" "It is true."—"Let your words be true." "They are truth."

Poroake was now drawing near his end.

A friend asked him to give him his last words. He feebly answered, "I have no words."—"Come, be strong, and give us your last words." He said, in a very low voice, "The multitudes return to the earth."—"You are wavering," said his friends. "No," he answered, "I am not wavering."—"What, then, do you mean? You are implying that there are none in heaven." "Yes," said he, "there are."—"Beside Christ?" "Yes."—"Where, then, did you get those words, The multitudes return to the earth." He could just articulate, "*Many are called, but few are chosen,*" and fell asleep.

Ministerial Responsibility in the Cause of Missions.

[Extract from the Princeton Review, July, 1843.]

Those whose very function it is to be constantly intimate with the subject in all its bearings, and whose situation gives them most complete information of the acts and wants of missionary bodies, may naturally be expected soonest to catch and most readily to propagate any good influences which may be abroad in society. So we have generally observed the fact to be. Notwithstanding some striking exceptions, the pastor has usually been the agent in bringing up his people to the work.

Those churches which have done nothing have usually been those in which the pastor has cared nothing; and those which have largely bestowed (we, of course, mean in proportion to means) have been those in which the pastor has been a very missionary himself, all alive, and talking in every house on the all-absorbing topic. If pastors, from any obscure regard to policy, for fear of losing, or for fear of offending, keep this subject from their flocks, resist all awakening approaches from without, and make common cause with the avarice of their people instead of assaulting it with the sword of the Spirit; not to speak of the reaction upon their own temporal discomfort, by the results of selfishness thus engendered, the consequences will, undoubtedly, be the congealing of the mass in unproductive, hopeless parsimony, and the eventual decay of vital religion. As ministers of Christ, we must act out our principles. We must proceed on the belief, that he that watereth shall be watered, and that such giving is lending unto the Lord, and that we and our people shall be abundantly richer and happier for all that we bestow on the perishing heathen. And we have the testimony of some who have the best right to speak on such a subject, that

they and theirs have never so prospered as since they began to act on these principles. It is our pastors—we must repeat it, and earnestly and most respectfully ask attention to the remark—it is our pastors, with whom the work of missions must rise or fall. Under God, it is they, who must bid it live or die. Let a thousand ministers arise to their feet, and join shoulder to shoulder in this work, and no man doubts, that the whole land would be moved, and more than our brightest dreams realized. No man doubts, that in the hand of Divine Providence and grace, the ministry is the lever which moves the whole church to every great combination of effort. And what we have already seen of renewed endeavor in the last generation, has been owing chiefly to the animating words and example of a few men. Even a hundred, having the mind of Carey or of Mills, would be like the host of Gideon. The cause of Foreign Missions claims such animation of our ministry. It is too late in the day to regard the work as suitably

done by a small deputation, sent abroad to distant lands. It is the whole church, and eminently the whole ministry, who are bound for the evangelizing of mankind. Considering the proportion of unevangelized millions, the *prima facie* call on every minister is to go himself. The question is not, Why should I go, but Why should I stay? And many of us, when casting about for excuses for parsimony, or sloth, or indisposition to vex our people with so unwelcome a topic, ought rather to be bewailing, before God, our sin in leaving other brethren to go and bear the burden and heat of the day, while we have stood all the day idle. In a word, if Christianity is what it purports to be, if the danger of blinded heathenism is such as the New Testament declares, and if Christ's dying command has such a latitude and force as has been affirmed, then is it the plain, imperative, immediate duty of all among us who bear the ministerial name, to lay ourselves out in carrying forward this very work of Foreign Missions.

American Baptist Board of Foreign Missions.

Maulmain Mission.

OBITUARY NOTICE OF MRS. CAROLINE H. SIMONS.

By a letter from Mr. Simons under date of Maulmain, July 14, we have received further particulars of the decease of his lamented wife. She died on the morning of May 1, on board the ship Candahar, in which she had taken passage from Bombay for Calcutta, while lying at anchor off Tellicherry. Her remains were interred in the burial ground of the English church, the services being performed, on board and at the grave, by one of the German missionaries stationed at that place. The funeral was attended by the officers, surgeon, and gentlemen passengers of the Candahar, and by the civilians and military gentlemen resident at Tellicherry, and many of the native population.

"The last letter that I received," says Mr. Simons, "was written with a trembling hand at Bombay about April 15th, as she was going on board ship. This

alarmed my fears, and prepared me, in some degree, for receiving the intelligence of her death. I indulged the hope, however, that the sea air might possibly effect a favorable change, as it had done before. And such, at first, was the result. She was much better at sea than she had been at Bombay, and Dr. Sinclair, who attended her on board, cherished the hope that she might so far recover as to reach Calcutta and thence embark for America."

The letter alluded to, after describing the severity of her illness, and stating the improbability of her ever seeing her husband again in the flesh, gives suggestions in regard to the departure of her children for America, and her solicitude that they may be placed "where they will be brought up in the fear of God." It speaks, also, as well as previous letters, "of the kind attentions received from the missionaries of the American Board at Bombay, Rev. Mr. Allen, Rev. Mr. Hume and Mrs. Hume," at whose house she and Mrs. Howard had been entertained. And

commending herself "to all the dear brethren and sisters, [at Maulmain] each by name," she added, "I hope my highest desire is, that Christ may be magnified in my body, whether by life or death."

The following was addressed by Mrs. Simons to Mrs. Howard, on the 28th of April, when attacked with the symptoms that shortly after terminated in death. "God only knows how much I have suffered for four months past. How you and I have been cast off from every dependence, to trust entirely in the Lord. We cannot be reconciled at once, but since I left Maulmain, I have had deep religious experience, such as I never before had. Tell Mr. Simons how I wish he was here, to pray with me. Tell him I try to look to Jesus, and I have not now any fears about dying." Her thoughts then adverted to her sons, calling them by name, with most affectionate yearnings.*

Mr. Simons alludes, in the course of his letters, to the circumstances attending Mrs. Simons's embarkation from Maulmain. "It was expected by us that the ship in which my dear wife embarked, Oct. 19, would return in three or four months. Everything seemed at the time in favor of her going. The season of the year was the best; the cholera was raging here, and carrying off multitudes of the natives; Capt. Wilkinson and his lady were professors of religion, and the charges quite moderate. Nearly *nine* months have now elapsed, and no doubt the long absence from her family, and the great expense incurred with little prospect of recovery, were the cause of much anxiety, and contributed to prevent the anticipated results. How true it is, 'The way of man is not in himself; it is not in man that walketh, to direct his steps!'

* Mrs. Simons was the daughter of Mr. Amos and Mrs. Ruth Harrington, of East Brookfield, Mass. She left this country for Burmah in December, 1832, in company with Messrs. Brown and Webb and their families, and was married to Mr. Simons at Maulmain in June following. Of her children four were living at the time of her decease; three had died.

"I trust I have found succor, in this time of bereavement, in committing myself and family to *Him* who has never failed to fulfil his promises to me. Thus I have been enabled to encourage myself in the Lord my God, and to say, 'The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord!' 'Not my will, but thine be done.'

'So Jesus slept:—God's dying Son
Pass'd through the grave, and bless'd the bed.
Rest here, blest saint! till from His throne
The morning break, and pierce the shade.'

'O what a blessed thing it is to be a Christian.' These last words were used at family worship nearly twenty years ago by the late venerable father Mercer, near Phillips's Mills, Ga., and they made a lasting impression on my mind, coming from the depths of his heart."

"My dear brother," continues Mr. Simons, "I wish to open to you the feelings of my heart. If I know any thing of them, nothing gives me greater pleasure than to hear that the kingdom of Christ is increasing, and that all who profess allegiance to the Savior, whether in Christian or heathen lands, are *faithful to their engagements*. By the same vessel which brought intelligence of the death of my beloved wife, we heard that sister Comstock and sister Dean were no more. Here, then, are *three*, who were endeavoring to *fulfil* the engagements they made with the Lord when they espoused His blessed cause, whom he has been pleased to remove *in one month* from their scenes of labor to their rest. And there are *others* hard at work, under similar engagements, but nearly worn out, who may also be called home before any will be on the ground ready to take their places. In your letter to the mission you seem to speak discouragingly: that although the funds are in a more promising state than they were, they are far short of the immediate wants of the stations now occupied, and that men are wanting. When I hear these things, and see so much to be done, I am at a loss to know what is the nature of the *ENGAGEMENTS entered into with the Lord Jesus Christ* by the

members of the thousands of Baptist churches spread through the States of the Union; who can hear the cry again and again, 'Come over and help us,' and not exert themselves to the *extent of their ability* that the Lord's treasury may be full; nor stand *waiting* as laborers, for their Lord's command, 'Go work in my vineyard.' My feelings, and I may say the feelings of all engaged in the missionary field, are strong on this point. We wish to hear that the friends of the Redeemer at home are doing *more* and praying *more*, that the kingdom of the Lord Jesus Christ may speedily come.'

Receipts of Money.

The receipts of the Board reported in the Magazine for February, were \$2645,50, the corresponding month of last year \$2258,41, making an increase of \$387,09. The receipts reported the present month, \$6011,95, the corresponding month last year, \$3227,72, making an increase of \$2784,23.

Recent Intelligence.

MAULMAIN.—Our last advices from Maulmain are to Sept. 25. The state of religion was more encouraging than it had been for some time previous, with indications of the presence of the Spirit of the Lord.

A society called The Children's Friend Society, had been formed in the place, which had taken up several Eurasian children (children of European fathers), and placed them at the school under the care of Mr. Howard. From ten to fifteen children would, probably, be thus supported: their food to be the same as that of the Burmese, but their style of dress European.

Mrs. Howard arrived at Maulmain from Bombay, *via* Calcutta, Aug. 10, after an absence of ten months.

Prayer for Burmah.

The following remarks were occasioned by inquiries made of the Maulmain Mission as to the practicability of reoccupying Burmah Proper. Mr. Howard writes,—

My health is not an objection in my own mind to my going back to Burmah. My mind does not revolt at the thought of bearing my last testimony against the worship of idols there, and of laying down my frail body in the midst of them, to moulder to its native dust. I think it is the general opinion of the brethren here, that an attempt to enter Burmah *now* would prove an utter failure.

The Burman government never seemed more intolerant to Christianity, than at the present time. Burmah seems to have enclosed herself with walls of iron and gates of brass, and to be prepared for a desperate effort to defend her idols. I have no hope that we shall be able to prevail against these, without the *aid of much prayer*. If Christians in America would have a rational ground of hope that our labors for this people will be blessed to their salvation, we trust they will *all* bear this in mind; and that the *united, fervent prayers of the church will be offered for Burmah's immediate subjugation to Christ*. A defect in this duty, I consider the greatest defect in my missionary life. We do not, I think, depend on God for direct, immediate aid through the divinely constituted means of prayer, as did the primitive Christians; and, therefore, we do not obtain it as they did. I fear the proportion of time that Christians are accustomed to spend in this blessed employment, is vastly too small. If American Christians are turning their eyes again to Burmah Proper, will they not think much on this subject, and assure us of the aid of their prayers?

The moral prospects of Burmah were, perhaps, never more dark and cheerless; her conversion, to human appearance, never more hopeless. Yet there are some bright spots in her dark horizon, on which the eye of faith can rest. Bibles and men are ready. We need only that direct divine aid by which we may be enabled so to preach that multitudes may believe.

DENMARK.—Renewed persecution.

The following statements in regard to a renewal of persecution in Denmark, are contained in a letter addressed to Mr. Oncken by Mr. Mænster, as published in the London Patriot of Jan. 11, and dated at Copenhagen, Dec. 5, 1843.

I will now inform you of the present condition of the Baptists in Denmark.

The authorities have commenced proceedings against the brethren in the provinces and places without the gate of the city. They have not yet begun in Copenhagen, but our turn will come. At Aulbrey, br. Foltwed is sentenced to pay fifty dollars; br. Damgdon, thirty dollars; br. Wedfall to be imprisoned ten days and to be fed on bread and water, without the power of appeal. At Langeland, br. Wieleshansen, eighty dollars; br. Anders Maddsen, eighty dollars; br. Rasams Jer Gensen, forty dollars, and his wife five dollars. All who have been baptized since the decree of the 27th of December, 1842, are sentenced to fines; and if this decision should apply to those who have been baptized before as well as since the decree, the amount will be many thousand dollars. The magistrates know very well what punishment will most distress us. They see that no effect is produced by imprisonment or bodily infliction, and, therefore, they seek to ruin us in our circumstances. We expect that the persecution in Copenhagen will break out again even with greater severity than ever. All the Baptists within the provinces and without the gates have already been cited before the police. With the presence of our Lord, we are prepared for the conflict. Our motto is, "The Lord reigneth." The children of the Baptists are taken by the police, by force, to the State Church, to be sprinkled, and the parents are obliged to pay the fees and expenses of the same, in default of which their goods are seized upon. Notwithstanding all this, our public meetings are more numerous attended than ever; and we have, in consequence of the crowding, been obliged to discontinue them for the present. Although the police (without our instruction) keep order in the street, and seek to drive the populace off, many force their way into the house, and thus, from the denseness of the atmosphere, many are ill and faint away; so that the congregation is disturbed, and the service interrupted.

We are sometimes visited by Pharisees in spectacles and long robes, who watch for our words to ensnare us; but the greater part of our hearers belong to the plain and simple-hearted. I assure you, if we had a saloon which would contain a thousand persons, it would soon be filled. The desire to see the true light, which for so many years has been hid under a bushel in Denmark, is daily increasing; and

though the gospel is only preached by a poor sinner, in great weakness and much trembling, the people gladly hear it, and the Lord gives us daily proof of his power and love.

CREEKS. Since the publication of our January number, we have received from Mr. Tucker a narrative of a second tour among the Creeks and neighboring Cherokees. He writes as follows :—

I arrived here on the 9th of January, having been gone twenty-six days, and travelled in going and returning, 413 miles. During the tour, I preached twenty times, attended four covenant and church meetings and five prayer meetings, preached two funeral discourses, administered at one communion season, and married two couples. Baptized one in the Creek Nation, a native female; and four among the Cherokees, two males—all colored. Those in the Cherokee Nation are united with the Creek church. There is a prospect, however, of a church being gathered in that section of the Cherokees soon. The people are considerably awakened to the subject of religion. Many are inquiring, and seemingly under great concern of mind. The people have built a meeting-house twenty feet square, with a good chimney, convenient seats, and a preacher's stand.

In my present tour I have frequently preached in the Creek Nation. None appeared to molest. However, I had the consent of the principal chief, Rolly McIntosh. I also read to him your former letter to me, together with my credentials and certificates of good character, and asked for permission for myself, and others that might be appointed. He told me that he should make no objections; that they were to have a council this week, and that he would lay the matter before them and endeavor to obtain the consent of the nation, and inform me of the result. I saw a number of the influential men of the nation, both professors and non-professors, who assured me that they would use every lawful means to effect the passage of a law to admit the free preaching of the gospel. In the event of a refusal, they say they will build houses in the Cherokee Nation adjacent to the line, at their own expense, if the Board will send them missionaries; and the Cherokees say they will give permission.

MEETING OF THE GENERAL CONVENTION.

The Eleventh Triennial meeting of the Baptist General Convention for Foreign Missions will be held at Philadelphia, in the meeting-house of the First Baptist church, on the last Wednesday (24th) in April next, at 10 o'clock, A. M. The Rev. S. W. Lynd, D. D., of Cincinnati, Ohio, is appointed to preach the Convention sermon; the Rev. Barnas Sears, D. D., of Newton, Mass., his alternate.

Baptist Missionary Rooms, }
February 14, 1844. }

Individuals, or religious bodies, of the Baptist denomination, *not* heretofore members of the Convention, become entitled to a seat or representative by the payment of \$100. Those who *have been* members heretofore, are entitled to one representative for every \$300 paid at one or more payments since the last triennial meeting.

| Donations, | |
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| FROM JANUARY 1 TO FEBRUARY 1, 1844. | |
| <i>Maine.</i> | |
| For. Miss. Soc. of Penobscot Association, John Hunting tr., per E. Parker, as follows: | |
| Newport and Stetson, Bap. ch., (and ring,) | 6,57 |
| Levant, Bap. ch. | 3,62 |
| North Bangor, Bap. ch. | 3,25 |
| Mr. and Mrs. T. B. Robinson | 5,00 |
| Garland, Bap. ch. | 2,50 |
| A sick female friend | 1,00 |
| Corinth, Male and Female Soc. | 13,58 |
| Collected at Penobscot Association, | 24,67 |
| | 60,19 |
| Portland, Federal St. Sewing Circle, Elizabeth W. Cammett tr., | |
| for Burman Mission, | 13,50 |
| do., Federal St. Bap. ch. | 23,50 |
| per Rev. S. F. Beecher, | 37,00 |
| do., Free St. Bap. ch., per H. B. Hart, | 100,00 |
| Winthrop, Bap. ch., per Horace Parlen, as follows: | |
| Mon. concert | 27,00 |
| Miss Jerusha Wadsworth | 9,00 |
| | 36,00 |
| | 233,19 |
| <i>New Hampshire.</i> | |
| Effingham, Bap. ch., per Rev. J. M. Coburn, | 9,00 |
| <i>Vermont.</i> | |
| The following sums were received by Dr. Pattison, at a Mass Meeting held at Saxton River,— | |
| Saxton River, as follows: | |
| Daniel Mason | 10,00 |
| Benjamin Smith | 10,00 |
| A friend | 10,00 |
| R. R. Cobb | 2,00 |
| D. R. Cobb | 1,00 |
| I. Severance | 2,00 |
| Nancy Cobb | 2,00 |
| S. Tuthill | 1,00 |
| Mr. and Mrs. Wilcox | 2,00 |
| W. L. Wiley | 2,00 |
| James A. Willard | 2,00 |
| Asahel Wilder | 1,00 |
| D. Richards | 1,00 |
| J. F. Mason | 1,00 |
| Rev. L. Hayden | 2,75 |
| Mrs. Hayden | 2,00 |
| Lucien A. Hayden | ,25 |
| A friend | 5,00 |
| | 57,00 |
| Rutland, as follows: | |
| Samuel Griggs | 10,00 |
| Rev. Daniel Haskell | 5,00 |
| Rev. J. M. Rockwood | 5,00 |
| | 20,00 |
| Ludlow, as follows: | |
| Rev. B. Burrows | 5,00 |
| Asa Fletcher | 5,00 |
| E. L. Benton | 5,00 |
| Levi Adams | 5,00 |
| P. Pettigrew | 5,00 |
| | 25,00 |
| Windsor, as follows: | |
| Rev. E. Hutchinson | 5,00 |
| J. P. Skinner | 10,00 |
| | 15,00 |
| Chester, Rev. C. H. Green | 5,00 |
| Jamaica, as follows: | |
| Rev. N. Cudworth | 5,00 |
| Mrs Maria Cudworth | 1,00 |
| Mary Howard | 1,00 |
| | 7,00 |
| Brattleboro,' Jacob Esty | 5,00 |
| Londonderry, as follows: | |
| Rev. Rufus Smith | 3,00 |
| Mrs. R. J. Horton | 1,00 |
| Mrs. Thompson | ,12 |
| | 4,12 |
| Wilmington, Ansel Adams | 1,00 |
| Townsend, 2d Bap. ch., as follows: | |
| W. B. Bunnell | 2,00 |
| Samuel Gray | 1,00 |
| | 3,00 |
| Grafton, as follows: | |
| Abisha Stoddard | 3,00 |
| G. W. Drury | ,50 |
| Amanda Blodgett | ,25 |
| | 3,75 |
| Putney, N. C. Joy | 1,00 |
| Perkinsville, B. Bigelow | 2,00 |

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| Brookline, F. Merrifield | 1,00 |
| New Fane, as follows : | |
| L. Sherwin | 1,00 |
| A friend | ,12 |
| | 1,12 |
| Windham, Phineas Fisher | 2,00 |
| Windsor, Bap. ch. and cong., mon. con. for three months, | 17,50 |
| Mrs. Stickney | ,25 |
| Owen Spaulding | 1,00 |
| Bosom pin. | |
| Public col. at Mass Meet- ing, Saxton River, | 14,58 |
| | 186,32 |
| Berkshire, per Wm. Clapp, as follows : | |
| Mrs. Abigail A. Minor | 1,00 |
| Mrs. Abigail Abell | ,50 |
| | 1,50 |
| | 187,82 |
| <i>Massachusetts.</i> | |
| A friend to missions | 4,00 |
| Cambridge, Juv. Miss. Soc. of 1st Bap. Sab. school, Henry R. Glover superintendent, for sup- port of an African boy at Edina school, Africa, | 9,26 |
| West Cambridge, Sab. school, for schools in Assam, to be expended under the direction of Mr. Cutter, | 14,00 |
| Boston, Miss Elizabeth Wetherby do., Sophia Cary Gould, contents of mission box, for heathen children, | 1,00 |
| do., Helen Malcom Lincoln, con- tents of "Savings Bank," for bible for do. do., | 1,14 |
| do., Charles Henry Lincoln, con- tents of do. do., for do. do. do., | ,66 |
| do., Federal St. Bap. ch. and soc., mon. con. for January, | 18,45 |
| do., Harvard St. do. do. do., mon. con. for do., | 24,47 |
| do., Harvard St. Bap. Fem. For. Miss. Soc., Mrs. Charles S. Kendall tr., for support of a Karen native preacher, | 37,75 |
| do., do. do. do. Young Men's For. Miss. Soc., S. T. Cushing tr., for support of a Karen assist- ant, | 50,00 |
| do., Bowdoin Square Bap. ch. and soc., mon. con. for Janu- ary, per Benjamin Smith, | 35,42 |
| do., do. do. do. do. do., in part of annual subscription, per Wm. Blake, | 50,00 |
| do., Baldwin Place Young Men's Miss. Soc., J. W. Merrill tr., including col. at mon. con., to be appropriated as follows : | |
| For support of Rev. Wm. Dean for year 1844, | 400,00 |
| " general fund | 154,95 |
| | 554,95 |
| Newton, 1st Bap. ch., mon. con., and other donations, | 60,00 |
| do., a friend, for German Mission, | 5,00 |
| do., Mrs. S. F. Smith | 10,00 |
| per Rev. S. F. Smith, | 75,00 |
| Wendell Baptist Association, Isaac Woodbury tr., per Na- than Hosmer, | 4,50 |

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| New Bedford, Rev. Henry Jack- son | 100,00 |
| Lanesborough, Bap. ch., per T. Goodman, | 7,68 |
| Florida, Mrs. Freeloove Drury, per Edmund Badger, | 5,00 |
| Westfield Baptist Association, Ebenezer Wright tr., per T. S. Morgan, | 118,92 |
| Beverly, 1st Bap. ch., per Rev. C. W. Flanders, as follows : | |
| for African Mission, | 14,00 |
| " general fund, | 30,00 |
| | 44,00 |
| Berkshire County Baptist Asso- ciation, Austin Hayden tr., per T. Goodman, as follows : | |
| North Adams, Bap. ch. | 4,20 |
| Miss Esther Dean | 1,00 |
| Egremont Female Mite Society | 19,75 |
| West Stockbridge, Bap. ch. | 16,00 |
| Sandisfield, do. do. | 33,71 |
| Hinsdale, do. do. | 9,41 |
| Savoy, 1st Bap. ch. | 15,50 |
| Miss Olive C. Wads- worth | 1,00 |
| Miss Lucy C. Francis | 5,00 |
| | 105,57 |
| Raynham, Bap. Miss. Soc., Enoch King tr., per Morrill Robinson, | 14,25 |
| Lowell, Worthen St. Bap. ch. | 88,00 |
| West Amesbury, a friend, towards support of a child in Mr. Clarke's school, Africa, | 5,00 |
| Weston, Sab. school, Edwin Hobbs superintendent, for giving the New Testament to heathen children as fol- lows : | |
| From Mrs. George Upham's class, | ,75 |
| " Miss Sarah Upham's class, | ,75 |
| | 1,50 |
| West Dedham, Fem. Mite Soc., Mrs. Betsey Baker tr., per Wm. Draper, | 10,50 |
| | 1336,02 |
| <i>Rhode Island.</i> | |
| Rhode Island Baptist State Con- vention, V. J. Bates tr., as follows : | |
| Providence, 1st Bap. ch. and soc., mon. con. for Janu- ary, | 34,43 |
| do., do. do. do. do., in part of annual subscrip- tion for 1843, per Prof. Wm. Gammel | 156,00 |
| do., do. do. Sab. school, R. E. Eddy superin- tendent, | 13,03 |
| do., do. do. Fem. For. Miss. Soc., Mrs. Sarah Bolles tr., | 189,35 |
| Warwick and Coventry, Mrs. Ann Titus, per Sanford Durfee, | 10,00 |
| | 402,81 |
| <i>Connecticut.</i> | |
| Pomfret, Bap. ch and soc. | 23,00 |
| West Woodstock, Bap. ch. and soc. | 35,50 |

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| Ashford, 2d do. do. do. | 22,25 |
| do., 3d do. do. do. | 17,07 |
| Miss C. A. Coats | 1,00 |
| Willard Speffield | 1,00 |
| Tolland, Bap. ch. and soc. | 5,09 |
| Canton, Edmund Case | 25,00 |
| do., John Case | ,25 |
| Colebrook, 1st Bap. ch. and soc. | 18,00 |
| do., 2d do. do. do. | 50,82 |
| Norfolk, do. do. do. | 50,00 |
| Torrington, do. do. do. | 20,47 |
| Cornwall, do. do. do. | 32,25 |
| Gaylord's Bridge, do. do. do. | 25,50 |
| New Milford, do. do. do. | 23,48 |
| Danbury, 1st do. do. do. | 33,00 |
| do., 2d do. do. do. | 95,40 |
| do., 2d Bap. Fem. | 15,50 |
| Miss. Soc. | — |
| per Rev. Joseph B. Brown, agent of the Board, | 499,58 |

New York.

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| S. Burton, for Burman bible, per E. Thompson Gale, | 20,00 |
| Black River, Bap. Miss. Soc., John Potter tr., | 188,00 |
| Catskill, Bap. ch., for China Miss., per Rev. C. G. Som- mers, | 10,00 |
| Jersey city, Bap. ch., for China Miss., per Mr. Holyland, | 22,00 |
| per Wm. Colgate, | 32,00 |
| Chenango Baptist Association, C. Randall tr., | 154,76 |
| A. G. M., a friend to the cause, | 9,00 |
| Turin, M. Higby | 20,00 |
| Friends in Scuyler | 1,50 |
| Franklin Bap. Association, Wm. Stilson tr., | 139,00 |
| Evans's Mills, Mrs. Adelia Root, | 1,00 |
| Cortland Baptist Associa- tion, C. H. Wheaton tr., | 649,64 |
| Homer, col. at Mass Meet- ing, | 23,00 |
| Onondaga Baptist Associa- tion, James Hough tr., as follows: | |
| Fayetteville, H. Ed- wards, towards the support of a Karen preacher, | 20,00 |
| do., Mrs. S. Ed- wards, for Mrs. Wade's school, | 5,00 |
| for gen. fund, | 202,33 |
| | 227,33 |
| Elbridge, Mrs. H. Munroe | 3,00 |
| Cayuga Baptist Associa- tion, A. Case tr., | 153,46 |
| per Rev. Silas Bailey, agent of the Board, | 1386,69 |
| Broome and Tioga Baptist As- sociation, per Rev. A. B. Ma- son, | 40,00 |
| Munroe Baptist Association, per Wm. N. Sage, | 294,38 |
| Oneida Baptist Association, Ephraim Palmer tr., | 262,27 |
| Stephentown Baptist Associa- tion, per Rev. Dr. Cone, | 51,66 |
| | 2275,00 |

Pennsylvania.

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| Northumberland Association, as follows: | |
| Muncy, Bap. ch. | 5,00 |
| Williamsport, do. do. | 5,50 |
| Lock Haven, do. do. | 1,33 |
| Milesburg, do. do. | 11,00 |
| John Lewis | 5,00 |
| E. S. Lowe | 10,00 |
| White Deer, Clinton and Union | 16,25 |
| Missionary meeting, col. | 20,10 |
| Milton, Bap. ch. | 44,89 |
| Northumberland and Sunbury, | 5,04 |
| per Rev. E. Kincaid, | — |
| | 124,11 |

Virginia.

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| Richmond, 2d Bap. ch., for sup- port of a Karen preacher, | 50,00 |
| do., 2d Bap. Fem. Miss. Soc. | 65,00 |
| per Mrs. S. M. Magoon, | — |
| | 115,00 |

South Carolina.

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| Savannah River Association, George Rhodes tr., per Wil- lingham and Lawton, | 191,75 |
| State Convention of the Baptist Denomination in South Caro- lina, Alex. J. Lawton tr., as follows: | |
| for Cherokee Indians, | 5,00 |
| “ Burman bible, | 5,00 |
| “ general fund, | 291,97 |
| | 301,97 |
| | 493,72 |

Ohio.

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| Bedford, Bap. ch., H. Durham tr., per J. P. Robinson, | 7,00 |
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Michigan.

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| St. Mary's, Miss Harriet H. Morse, for Karen Mission, to be expended under the care of Mr. Brayton, | 25,00 |
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Legacies.

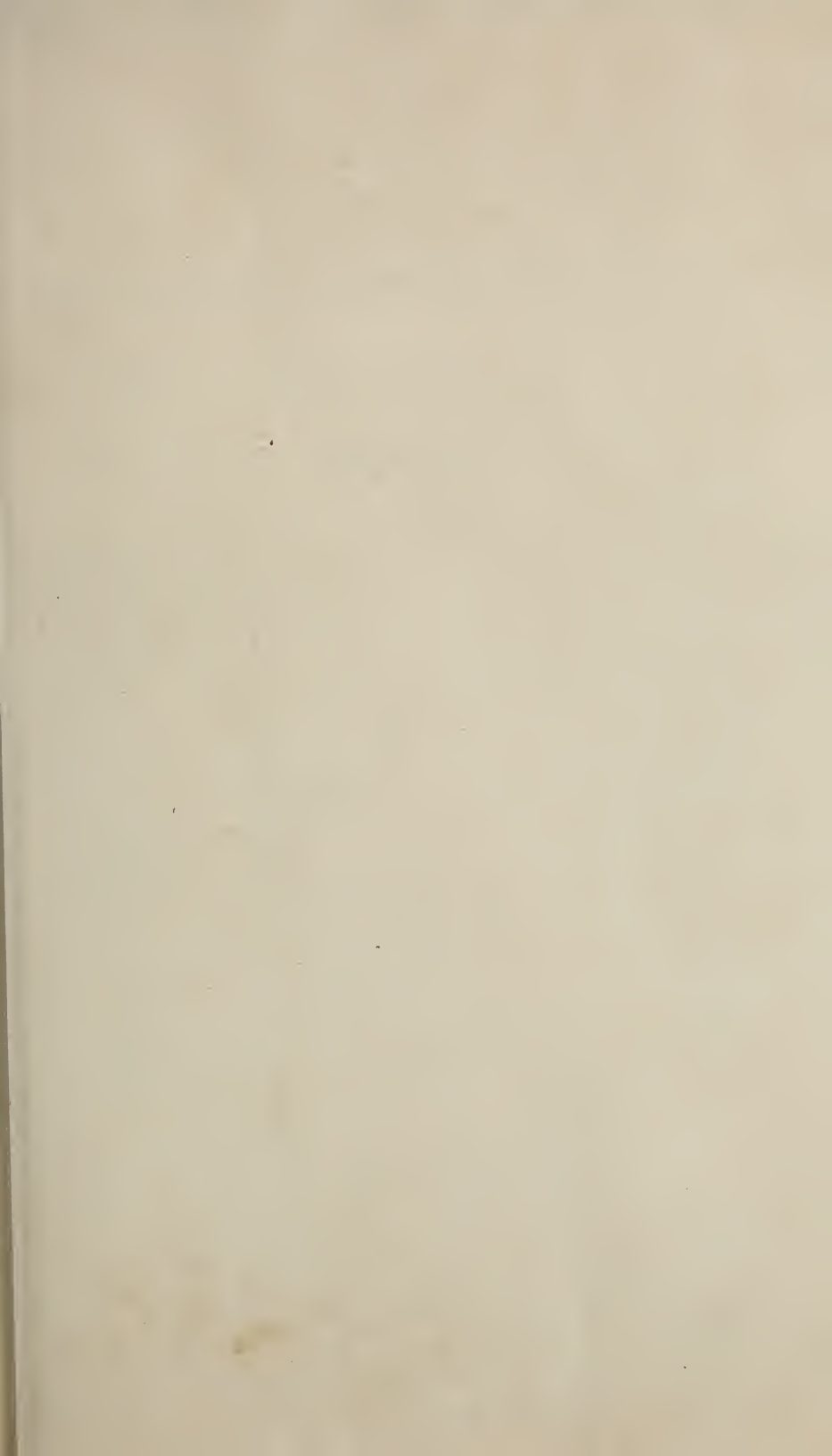
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| New Bedford, Mass., Zephaniah Eddy, deceased, per Rev. Henry Jackson, | 200,00 |
| Eastham, Mass., Polly Smith, deceased, F. Mayo executor, per Miss Thankful F. Smith, | 30,00 |
| Coventry, N. Y., one year's inter- est on bequest of Wm. Spencer, deceased, E. K. Car- penter executor, | 21,00 |
| | 251,00 |

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| Sale of silver spoons, | 2,70 |
| | \$6011,95 |

The Treasurer has also received
from the American and For-
eign Bible Society, for the
revision, publication and cir-
culation of the holy scrip-
tures, as follows:

| | |
|--------------------------|-----------|
| In the Siamese language, | 1000,00 |
| “ Karen do., | 1000,00 |
| | \$2000,00 |

H. LINCOLN, *Treasurer.*



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